

THE WESTERN DEMOCRAT.

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ROBERT WARING, Editor.

"The States—Distinct as the Willow, but one as the Sea."

RUFUS M. HERRON, Publisher.

VOL. 2.

CHARLOTTE, N. C., FRIDAY MORNING, FEBRUARY 24, 1854.

NO. 31.

Business Cards, &c.

R. WARING,

Office in the rear of the Democrat Printing Office.

RANKIN, WILLIAM & CO.,
Importers and Wholesale Dealers in
FOREIGN AND DOMESTIC STAPLE AND FANCY
DRY GOODS AND CLOTHING,
No. 131 KING STREET,
sept 23, '53 1y CHARLOTTE, N. C.

H. M. WILLIAMS & CO.,
Manufacturers and Dealers in
PANAMA, LEHIGH, FUR, SILK & WOOL
GENTS,
OPPOSITE CHARLOTTE HOTEL,
sept 23, '53 1y CHARLOTTE, N. C.

N. A. COHEN,
N. A. COHEN & COHN,
IMPORTERS AND DEALERS IN
FOREIGN AND DOMESTIC DRY GOODS,
No. 175 EAST BAY,
(10-1y) CHARLOTTE, N. C.

WARDLAW, WALKER & BERNARD,
COTTON FACTOR,
AND COMMISSION MERCHANTS,
NORTH ATLANTIC WHARF,
CHARLOTTE, N. C.
Commission for selling Cotton Fifty cents per Bale.
Sept 23, 1853. 10-y.

RAMSEY'S PIANO STORE,
MUSIC AND MUSICAL INSTRUMENTS.
NUNNS & CO'S Patent
Grand Pianos—
Hallett Davis & Co's Patent
Suspension Bridge Pianos;
(Hickering, Traver) and
other best makers' Pianos, at
the Factory Prices.
Columbia, S. C., Sept. 23, 1853. 10-1y.

RHETT & ROBINSON,
FACTORS & COMMISSION MERCHANTS,
Nos. 1 and 2 Atlantic Wharf,
CHARLOTTE, N. C.
Liberal advances made on Consignments.
Peruvian Guano, Farmers' Plaster and Kettlewell's
Mixtures always on hand.
49-1y

S. J. LOWRIE,
ATTORNEY AT LAW,
Will practice in Mecklenburg and the adjoining
counties and prosecute Bonds, Land and Pension
Claims. Office in Johnston's brick building, between
Kerr's Hotel and the Post Office, up stairs.
March 18, 1853. 35-1y

CAROLINA INN,
BY JENNINGS B. KERR,
Charlotte, N. C.
January 28, 1853. 28-1y

DR. R. GIBSON,
No. 26, AMERICAN HOTEL,
CHARLOTTE, N. C.

Mrs. A. W. WHELAN,
DRESS AND COAT MAKER,
(Residence, on Main Street, 3 doors south of Sadler's
Hotel.)
Dresses cut and made by the celebrated A. W. W. method,
and warranted to fit. Orders solicited and
promptly attended to. Sept. 9, 1853—8-1y.

BAILLIE & LANEBERT,
219 KING STREET,
CHARLOTTE, N. C.

IMPORTERS & DEALERS in Royal Velvet, Tape-
stry, Brussels, Three ply, Ingrain and Venetian
CARPETINGS; India, Rush and Spanish MATTINGS,
Rugs, Door Mats, &c. &c.
OIL CLOTHS, of all widths, cut for rooms or entries.
IRISH LINENS, SHIRTINGS, DAMASKS, Diapers,
Long Lawns, Towels, Napkins, Doylies, &c.
An extensive assortment of Window CURTAINS,
CORNICES, &c. &c.
Merchants will do well to examine our stock
before purchasing elsewhere.
Sept. 23, 1853. 10-1y

The American Hotel,
CHARLOTTE, N. C.

I BEG to announce to my friends, the public, and
patrons of the above Hotel, that I have been
the same for a term of years from the 1st of January
After which time, the entire property will be thor-
oughly repaired and renovated, and the house kept in
first class style. This Hotel is near the Depot, and pleasant-
ly situated, rendering it a desirable house for travellers
and families.
Dec 16, 1853. 22t C. M. RAY.

CHARLOTTE
CARRIAGE MANUFACTORY,
No. 53, Opposite the Jail.
The subscriber hereby informs his friends and the
public, that he has moved into his new building, where he
will, by the best of workmen, every kind of
CARRIAGES & BUGGIES.

And he furthermore warrants every article made by
him, to be just what he represents it. He devotes all
his time, talents and means to his trade and flatters
himself that he can give general satisfaction to all who
may call on him.
November 4, 1853. J. TROTTER.
16-1y

MARCH & SHARP,
AUCTIONEERS AND COMMISSION MERCHANTS,
COLUMBIA, S. C.
Will attend to the sale of all kinds of Merchandise,
Produce, &c. Also, Real and Personal Property.
Or purchase and sell Slaves, &c., on Commission.
Salem Row—No. 12 Richardson Street, and imme-
diately opposite the United States Hotel.
Feb 3, 1854. THOS. M. MARCH, J. M. SHARP.

Livery and Sales Stable,
BY S. H. REA,
At the stand formerly occupied by R. Morrison, in
Charlotte. Horses fed, harnessed and sold. Good ac-
commodations for Drivers. The custom of his friends
and the public generally solicited.
February 17, 1854. 31-y

Marriage Licenses for sale at this office.

MANSON HOTEL,
SALISBURY, N. C.

THE undersigned having taken charge of this HOTEL,
situated on the North Corner of the Court House, re-
spectfully informs the travelling public that it will be
her aim to keep up to the fullest extent, the reputation
which this house has heretofore sustained for its com-
fortable accommodations abroad. No pains or expense
spared to render satisfied all who may favor her with a
call. From her long experience, she is confident none
will have cause to complain.
The House will, at all times, be supplied with a suf-
ficient number of well trained and attentive servants,
and the furniture kept in the best order.
THE TABLE shall constantly be supplied with the
very best the market can command.

The Stage Office
For all the principal Stage Lines, is kept at this Hotel.
The great Northern and Southern Mail lines arrive and
depart Daily; also, the Western via Lincolnton to Ashe-
ville, Tri-weekly.

The Stables
Attached to the Hotel are large, comfortable, and at-
tended by the very best Ostlers in the country.
Travelling by stage, and those who want of the
public, not only to retain the liberal patronage heretofore
bestowed on the Hotel, but to merit an increase.

Salisbury, Dec. 16, 1853. ANN BROWN.
24-6m.

AMERICAN HOTEL,
DALLAS, GASTON COUNTY, N. C.
THE Subscriber has just completed a large and Com-
modious Brick House, and furnished it in a style of
neatness and comfort, unsurpassed by any establishment
in the West, and it is now open for the Entertainment of
the Public.
The Proprietor promises to use his best efforts to make
the stay of those who may call on him not only com-
table but agreeable.

August 28, 1853. DAN'L. HOFFMAN.
6-6m.

Fashionable Tailoring.
THE subscribers take this method of informing the
public and "the res. of mankind," that they have
commenced the dress business in Charlotte, in Spring's
new building, in Room No. 4, where they will be happy
to receive calls from gentlemen who are desirous of hav-
ing their clothes made in a Superior and business-like
manner, and with strict regard to the prevailing style of
fashion in the Northern cities. Their knowledge of the
business and the facilities they have of receiving an early
notice of all the changes of Style and Fashion warrant
them in saying that they can at any time produce an ar-
ticle equal in every respect to those made in New York
and Philadelphia.

R. M. ROBINSON,
NEIL WILKINSON.
Charlotte, Aug. 21st, 1853. 7-1y

CHARLOTTE
DRESS AND CONFECTIONARY.
BROWN, Citizens, People, Ingenuos and Sogers!
THE undersigned, in Glad, the Old Man has recovered from
a long illness, and is now in a healthy and vigorous
state, and is prepared to receive his friends and
acquaintance in a polite manner, and a fresh assortment of
meats and delicacies.
J. MEAD.
42-1y

ROBERT A. YOUNG,
AGENTS to inform his friends and the public
that he is now receiving large additions to his
Stock of Jewelry, &c.

Additional to his former stock, he has received a new
and complete assortment of Gold and Silver Watches,
and a variety of every variety, Silver and Plated Ware,
Military and Fancy Goods, Guns, Rifles,
man's Apparatus, Fine Pocket and Table Cutlery
sortment of
May 11-1y

W. H. ALSTON GOURDIN,
Factor and Commission Merchant,
No. 73 EAST-BAY,
CHARLOTTE, N. C.

GUANO, GUANO, GUANO.
Genuine Peruvian Guano.
V. A. AGOSTO, General Agent,
For the States of South Carolina, North Carolina,
Georgia, Alabama and Tennessee.
Also, Agent for Baltimore & Southern Packet Co's
Steamships.
September 23, '53. Office 73 East Bay. 10-1y

Back Creek Male Academy.
THIS Institution is located 10 miles North-East of
Charlotte, N. C., near Back Creek Church, and will
be conducted under the supervision of Rev. R. F. Taylor,
whose experience as a teacher continually qualifies him
for that position. The exercises will commence on the
first Monday of January. Good boarding can be had in
moral and orderly families near the Academy at \$6 per
month.
The following are the rates of Tuition:
Elementary English Branches, per Session
of 5 months \$3 00
English Grammar, Geography, Philosophy,
History, &c. 8 00
Greek and Latin Language, with Higher
Branches of Mathematics 12 50
J. HUNTER,
Sec'y of Board of Trustees,
January 6, 1854. 24-1y

MRS. M. SHAW
TAKES pleasure in announcing to her friends in
Charlotte and the public generally that she has ob-
tained the services of Miss A. C. WILSON, from one
of the first establishments in New York, and is now
prepared to carry on the
DRESS-MAKING BUSINESS
in all its various branches at her house, 3rd door below
Rea's Hotel.
In the Spring she intends visiting the Northern cities
and will present to the ladies a choice selection of Mil-
linery and Trimmings of every description. She re-
spectfully solicits a portion of the patronage of the public,
feeling assured that she can and will please. All orders
promptly attended to—packed and forwarded with care.
Dec 9, 1853. 21t MRS. M. SHAW.

CARRIAGE BUSINESS.
THE Subscriber is now happy to inform the
citizens of Charlotte and the surrounding
country, that he has moved into his New Shop, on Col-
lege street, immediately back of Sadler's Hotel, where he
is now ready to attend to all business in his line. He has
got the best of Workmen, and is therefore determined to
do the best, and most fashionable work, ever put up in
this town—and at moderate prices.
REPAIRING done neatly and in a durable man-
ner, by calling at the shop of
Dec. 17, 1853. 11t JOHN HARTY.

For the Democrat.
Home.

The sweet, sweet music of my home
From which, in stranger's land I roam,
Its sweet lone dale and dancing rills,
Its rolling river and rock-browed hills.

The school-house on the smiling green
Where all my Heaven of youth has been,
With playmates in that happy day
And her, that loved one, far away,
Whose form and brow, and soft, sweet smile
Had all of honor and naught of guile;
These, Memory chains forever near
And to my heart more fondly dear.

While here a friendless friend I pine
Than when hill, dale, and she were mine.
If hill, grove, stream and love change not
Though I'm by other friends forgot;
In the murmuring grove with her alone
Where the heart can speak in love's sweet tone—
But Oh! I know you will all change
And even that sacred spot be strange.
These thoughts with tears bedew my cheek,
(But this the cruel world calls weak)
And can I hear a stranger tell
The beauties that he loves so well,
Nor upon a foreign strand
Drop one tear for my native land?
Not affection's tears where'er I roam,
Shall tell the stranger of my home.

ANN NEMO.

Davidson College, Feb. 23, 1854.

Wonderful Works of the Creator.

The mariner who first crossed the Central At-
lantic in search of a new world was astonished
when, on the 10th September, 1492, he found him-
self in the midst of that great bank of sea-weed—the
sea-weed meadow of Oviedo—the Sargassos
sea, which, with a varying breadth of 100 to 300
miles, stretches over twenty-five degrees of lati-
tude, covering 260,000 square miles in surface,
like a huge floating garden, in which countless
myriads of minute animals find food and shelter.
Now, it is the eddy of numerous sea rivers which
collect in one spot, and the cold water of the
Northern Atlantic mixing with the warm streams
of the southern and western currents, which pro-
duce the temperature most fitted to promote this
amazing development of vegetable and animal
life. What becomes of the dead remains of this
vast marine growth? Do they decompose as fast
as they are produced? Or do they accumulate
into deposits of peculiar coal, destined to reward
the researches of future geologists and engineers,
when the Atlantic of our day has become the habi-
table land of an after time? In the chart of the
Pacific Ocean we are presented with another re-
markable instance of the influence of sea rivers
on vegetation.

From the shores of South Victoria, on the An-
tarctic continent, a stream of cold water, sixty de-
grees in width, (the reader will recollect that in
high latitudes the degrees of longitude are very
small,) drifts slowly along in a northeast and
easterly direction across the Southern Pacific until
it impinges upon the South American coast to the
South of Valparaiso. There it divides into two
arms, one of which stretches south and east,
doubles Cape Horn, and penetrates into the south-
western Atlantic; the other flows northeast, and
then northwest along the coast of Chili and Peru,
carrying colder waters into the warm sea, and
producing a colder air along the low plains which
stretch from the shores of the Pacific to the base
of the Andes. This current, discovered by Humb-
oldt, and called after his name, lowers the tem-
perature of the air above twelve degrees, while
that of the water itself is sometimes as much as
twenty-four degrees colder than that of the still
waters of the ocean through which it runs. The
cold air seriously affects vegetation along the whole
of the coast; at the same time that the cold stream
raises fogs and mists, which not only conceal the
shores and perplex the navigator, but extend
inland also, and materially modify the climate.

The beautiful and beneficent character of this
modifying influence becomes not only apparent,
but most impressive, when we consider, as the
rain pan of the world shows us, that on the coast
of Peru no rain ever falls; and that, like the desert
of Sahara, it ought therefore to be condemned
to perpetual barrenness. But in consequence of the
cold stream thus running along its borders—the
atmosphere loses its transparency, and the sun is
obscured for months together. The vapors at Lima
are often so thick that the sun seen through
them with the naked eye assumes the appearance
of the moon's disc. They commence in the morn-
ing, and extend over the plains in the form of re-
flecting fogs, which disappear soon after mid-day,
and are followed by heavy dew, which are pre-
sented during the night. The morning mists
and evening dews thus supply the place of the
absent rains, and the verdure which covers the
plains is the offspring of a sea river. What a
charming myth would the ancient poets have made
out of this striking condensation!—Edinburgh
Review.

ANCIENT AND MODERN GREEKS.—The claims
of the modern Greeks to be recognised as veritable
Greeks cannot be established. Their right and
title to the soil, on the ground of inheritance, is
not more valid than that of the Welsh—the gen-
uine Britons—to the sovereignty of the British Isles.
The modern Greeks are compounded of nations of
perfectly different origin, but whose religion and
habits have gained them that title.
Rome planted colonies in the Dacian frontier—
Slavonian robbers had desolated and fixed them-
selves in the peninsula long before the Turks had
become its masters. Even the Crusaders—espe-
cially the French and Venetians, in 1204—in the
partition of the empire, introduced hordes from
Europe. The Albanians are of Slavonic origin; so
that the real Greeks, like the Copts of Egypt,
are both a mixed and degenerate race. The pre-
scent people styled Greeks are, like the English,
the descendants of many races. Turkish, Tartar,
Norman, and Saxon, stocks have been engrafted
on the parent tree since it passed out of the pos-
session of the Romans—who, like the English,
were a colonizing people. Those of the pure
Greek blood are only to be found thinly scattered
about the islands of the Archipelago.

An Irishman going to market met a farmer with
an owl.
"Say, my sither, what'll ye take for yer big-eyed
turkey?"
"It's an owl, ye beast," replied the astonished
farmer.
"Divil a bit do I care whether it's owl or
young, price the bird, ye spalpeen."

John Mitchell's Reply to the Rev. H. W.
Beecher.

REVEREND SIR: You will be surprised to see a
letter addressed to you by one whom you sup-
posed to be dead. In your anti-slavery lecture,
as reported in the Tribune, I find that you an-
nounced my decease, to a large congregation; and
with Christian meekness repressed the loud hisses
of your hearers, in consideration of the respect
due to the deceased. This morning I have read
my own epitaph in the Tribune, and even an ac-
count of the corner's inquest, which must have
greatly affected my friends, if I have any left.

I find myself, therefore, in the position of Par-
tridge, the almanac maker, who had to come be-
fore the public to prove himself alive, notwith-
standing the obituary notice of Dan Swift, and
had even much trouble in establishing the fact.
It is a hard necessity. You may be difficult to
convince, and may choose even to regard this com-
munication as a *de profundis clamavi*, or voice
from the tombs; but I will to satisfy your rever-
ence.

The New York Tribune first, next a small fry
of newspapers whose names I forget, and lastly
your factious reverence, in your paper. The in-
dependent, all have poured out on me a torrent of
virulent indignation, simply because I refused to
brand as criminals a large portion of the citizens
of this republic, and about one-half of all the
human beings who have ever lived in the world
besides. You and the Tribune, and the "benevo-
lents" of this enlightened century, have found out
a new crime, as if there had not been enough be-
fore; and when any man hesitates to load his
fellow-creatures, his fellow-citizens, and forefa-
thers, with this lately-invented sin, over and above
all their other sins, you cry out that he is a
"cantiff," a "thistle," a "hideous hag," and a
dead man.

You write his epitaph, and find a verdict of *felix*
de se ipso his corpse.

It seems also that I have disappointed you and
the Tribune; which is painful. But what if the
disappointment is owing not to my fault, but to
your stupidity? For here is your reasoning; I
tried to destroy British dominion in Ireland, but I
decline to say that half of the American citizens
are vile criminals; therefore "there could be no
principles in my struggle with England." (I
quote from your article in the Independent.) And
the Tribune makes no scruple to say "that if
liberty for Ireland and the Irish is sought in the
spirit evinced, and on the principles avowed by
the effort will be fruitless, and the hopes of its
champions a mockery. Also, for the argument
of the oppressed and exiled, if their inclination to
struggle for liberty is the horrible desire of buy-
ing, selling, and lashing each other." I confess
that I can make no sense out of such language.
Benevolence is good, but a little logic also would
be no harm. Let us see how it would apply to
another case. General Washington, the Father of
his Country, saw no crime and no peccadillo in
holding slaves, and in making them work on his
farm. General Washington wished to possess, and
did possess till he died, and always took good
care of a plantation stocked with negroes, not in
Alabama, but in Virginia. Nay, he wished to
possess more plantations; otherwise he certainly
never would have offered \$8,500 for Mr. Clifton's
Thomas Jefferson, the greatest of the founders of
American democracy, lived and died a slaveholder,
and bequeathed his slaves to his relatives. There-
fore "there could be no principle in their struggle
with England." The effort ought to have been
fruitless, and the hopes of its champions a mock-
ery; for "their inclination" (Jefferson's and Wash-
ington's inclination) "to struggle for liberty was
the horrible desire of buying, selling, and lashing
each other." If your reverence would boldly
speak your mind, you would tell your hearers in
the Tabernacle that Washington was a cantiff, and
Jefferson a thistle or a hideous hag.

I know what you will say—that those illustrious
men, those slaveholders, always felt and said that
slavery was an incultus and a curse to the country.
Possibly it may be so. That is a subject on
which I gave no opinion. But the national debt
is an incultus and curse to England, and yet many
good men, believing it to be so, hold debentures,
and even go so far as to buy stock in the three-
and-a-half per cent.

But you crusaders of abolition are not content
to rest the case on grounds of policy. You will
have it that those who differ from you, and agree
with all the wisest of mankind, are tools and vil-
lains. You have a number of exclamations and
interjections always ready, and you seem to think
people will take them for reasons. "What!"
you cry, "can a man be a chattel?" To which I
answer, why not? The Legislature of the Jews saw
no harm in it. Would you sell a being with an
immortal soul? Certainly; Moses and the proph-
ets did the same. "Would you send back a fugi-
tive to his master?" Assuredly; Paul the apostle
very honestly sent back the absconding Onesimus,
and begged of his owner, the worthy Philemon,
Paul's dearly-beloved and fellow-laborer, to forgive
his returning slave.

Was Paul a hideous hag? Believe me, it is
your reverence who is an old woman. You will
never get a new code of morality received among
men. We will never consent to believe that you
are a better Christian than the founder of that
religion; that you love liberty better than those
immortal Greeks who invented it; that you are a
truer republican than all the republicans of ancient
and modern times; and of both hemispheres. This
is undoubtedly a great century, and thinks it knows
much; but I have always been accustomed to
thank God that I am behind my age. It is a
matter of taste.

I do not affect to be ignorant that your little
school claims the founder of the Christian religion
as an abolitionist; not by reason of any positive
condemnation or prohibition of slavery or slave-
holding, but by virtue of what you call the develop-
ment of the religion which you suppose to be
growing and advancing as man grows and ad-
vances. Especially you dwell upon the great pre-
cept, "do unto others as ye would that others
should do unto you;" and you say here is aboli-
tion in embryo. Though a laic, I shall venture
to suggest to you, most learned clerk, a simple
explanation of that text, which perhaps never oc-
curred to you before. It means, do unto others
as you would wish (if they were in your circum-
stances and you in theirs) that they should do unto
you. If you are a creditor, treat your debtor with

that forbearance and consideration which, if you
were the debtor and he the creditor, you might
reasonably wish and expect him to use towards
you. This does not mean creditors discharge your
debtors free. Again, if you are a slaveholder,
use your slave with gentleness, humanity and
kindness, rewarding him when he does well, never
punishing him wantonly or oppressively—in short,
just as you could reasonably wish, were you the
slave and he the master, that he would behave
towards you. Therefore, the injunction of the
New Testament is not, masters discharge your
slaves, but be merciful to your slaves—slaves be
obedient to your masters.

But I said something of slaves being lashed.
Yes, the very idea of a slave includes the idea of
a coercion, but does not at all include the idea of
cruelty; and when I wish for a plantation of
negroes, your reverence and the Tribune, with
great candor, proclaim that I want slaves in order
to have the luxury of flogging them. Does any
man marry a wife that he may have the pleasure
of beating his children? Yet he who spares the
rod spoils the child. Does any man buy a horse
for the sake of whipping him? Did Washington
keep negroes merely that he might indulge him-
self in thrashing them? In fact, I wanted to set
down the principle, as nakedly as possible, that it
is not wrong to hold a slave. From the principle
it follows that it is not wrong to make a slave
work; and there is no way of making them work
(in the last resort) but dread of the lash.

This is an ungracious task I find myself forced
to undertake. On my side, in this controversy,
everything sounds harsh and looks repulsive.
Your reverence has chosen, if not the better, at
least the balmy part. Yours is the privilege,
dear to the enlightened modern heart, of uttering
kind-looking sentences. It comes easy to you
(for all the prevailing canons are with you) to as-
sume for yourself and your followers the credit of
benevolence, and philanthropy, and enlighten-
ment, and "progress," and all the rest of it.—
While I, to escape the charge of barbarous cruelty
and blood-thirsty atrocity, am forced to shield my-
self under the authority of mere ancients; per-
sons behind the century; persons who had not
the advantage of hearing your lectures at the
Tabernacle; persons like the legislator of the
Jews, and the wise men of the Greeks, and the
framers of the Declaration of Independence. It
would be easy for me also, and it would be true,
to assert that I am not cruel or tyrannical by na-
ture; that I hate all oppression; that if I had
slaves, I would influence and govern them uni-
formly by kindness, instead of coercion—in short,
that I would use them as humanely as Jefferson
himself, whose enthusiastic reception by his at-
tached negroes, on his return to Monticello, forms
an agreeable picture in Tucker's life of that
illustrious man. It would be easy, but I do not
condescend to treat the question in this personal
and restricted manner. My position was, and is,
the naked assertion, "that slaveholding is not a
crime;" and that nobody ever thought it a crime
until some time towards the close of the last
century.

For the sake of un-teaching your disciples at
the Tabernacle, I think it right now to inform
them (and I do it with regret) that you are in the
habit of giving so erroneous an account of slavery
among the Hebrews, that Moses himself would
not know his own laws if he heard them described
in one of your reverence's lectures. You say
that the Mosaic law did not indeed prohibit slave-
ry, but surrounded the system with such restric-
tions as to make it very inconvenient, and finally
to abolish it. The very ingenious author of
"Uncle Tom's Cabin," in her "Key" to the same,
has asserted, quoting a Mr. Barnes for it, that al-
though Hebrews might buy slaves, they could
not sell them; and again, that there was an enact-
ment requiring Hebrew slaveholders to liberate
their slaves every fifth year. These are state-
ments which you and your school seem to take
on trust from Mrs. Stowe and Mr. Barnes; but
you will find that it is unsafe to rely for facts
of this kind upon pamphlet-writers or lady-novelists.
Undoubtedly some of your hearers and some of
the readers of "Uncle Tom" will be surprised to
hear that there were no such enactments at all,
except in reference to that class of slaves who
were children of Israel.

The Mosaic law commanded the Israelites to
buy slaves from the "heathen who were round
about." These slaves it commanded them to take
as an inheritance forever. "Ye shall take them
as an inheritance for your children after you, to
inherit them for a possession; they shall be your
bondmen forever. But over your brethren, the
children of Israel, ye shall not put over one an-
other with rigor." (Levit. xxv. 46.)

In the year of jubilee, liberty was to be pro-
claimed throughout the land, "to all the inhabi-
tants thereof;" but it is possible for a learned
theologian like your reverence not to be aware
that foreign slaves were never spoken of as in-
habitants of the land, but as strangers and sojourn-
ers. It is in this very same chapter that foreign
slaves are declared to be their inheritance and
their possession, and their children's possession
forever. "Moses," says the learned commentator
Michaelis, "specified two periods at which the
Hebrew servant was to regain his freedom—the
7th year and the 50th"—that is to say, as he ex-
plains it, at the end of seven years from the date
of the slave's falling into slavery, (the sabbatical
year had nothing to do with it;) and at any rate
in the jubilee year, whether he had been there
seven years in slavery or not. But nothing of
this applies to the slaves purchased from foreign-
ers or taken in war, or to the children of such
slaves.

It is precisely as if there was a law in Ameri-
ca, whereby all American citizens, who might
have fallen into the state of slavery, were to be
set free at two stated periods in each century.

If you know of any commentator worth at-
tention who takes a different view of the matter, pro-
duce him.

And it is not true, nor is there the smallest
foundation for the statement, that a Hebrew slave-
holder was not permitted to sell his foreign slave.
On the contrary, there is one very peculiar and
exceptional case, (Deut. xxi. 14,) in which a mas-
ter is forbidden to sell a female captive whom he
had taken to wife; he shall not make merchandise
of her. And this exceptional prohibition leads
to the belief that of all other slaves he might
make merchandise. Again it is said: "If a man
be found stealing any of his brethren of the chil-

dren of Israel, and maketh merchandise of him
or selleth him, then that thief shall die."—(Deut.
xxiv. 7.) Which seems to me to prove that there
were regular slave markets in Israel; otherwise
the kidnapper could not "make merchandise" of
his stolen brethren, and could have no temptation
to steal him for sale. And, lastly, in providing
for the moderate punishment of slaves with rods,
the law declares that, even if the slave die of his
beating after a day or two, yet his master shall
not be punished; for, saith the text, "he is his
money." The learned commentator I cited be-
fore remarks on this passage: "In any nation
where slavery is established, a master must have a
right to chastise his slave. If they are obstinate,
and provoke him into a passion, his blows may
prove fatal, contrary to his inclination; but a pre-
determination to kill a slave will not be imputed
to him," for he is money.

Now, if a man's slave was his inheritance, and
his children's inheritance, and his money, and if
in the whole Mosaic law there is to be found, but
one enactment against selling—that is, forbidding
a man to sell his wife if she was also his slave, but
forbidding it not because she was his slave, but
because she was his wife—then clearly we are en-
titled to assume that slaves were a marketable
commodity among the Jews, as they were among
all other nations of antiquity.

I hope, therefore, you will tell your hearers at
your next lecture that you have been misrepres-
enting Moses all this time; and that, in fact, the
Mosaic law imposed no restrictions upon slavery
at all, except in the case of Israelitish slaves—a
class of restrictions which are happily unneces-
sary, as no American citizen can sell himself into
slavery, or become a slave even for debt, as a
Hebrew citizen might.

So much for authority. And as to the nature
of liberty itself, I believe it is a thing little under-
stood in these times. "Liberty requires new defi-
nitions," saith Carlyle. "The true liberty of a
man, you would say, consisted in his finding out,
or being forced to find out, the right path, and to
walk thereon; to learn, or to be taught, what
work he actually was able for; and thus, by per-
mission, persuasion, and even compulsion, to set
about doing of the same. That is his true bless-
edness, honor, liberty, and maximum of well-be-
ing." Wisely, as it seems to me, the same writer
again exclaims: "Surely, of all 'rights of man,'
this right of the ignorant man to be guided by the
wiser, to be gently or forcibly held in the true
course by him, is the undisputable. Nature her-
self ordains it from the first. Society struggles
towards perfection by enforcing and accomplishing
it more and more. It is a sacred right and duty
on both sides; and the summary of all social du-
ties whatsoever between the two."

Thus the ideal of a slaveholder's position is a
true patriarchy. He is the father of a family.
And how much higher are his duties and responsi-
bilities than those of a mere employer for money,
wages, between whom and his laborer the slave
negro is cash payment! If he do his duty, how
much higher he stands in the scale of God's crea-
tures, than the man who merely pays his workmen
their wages on Saturday night, and dismisses them
to the grog-shop! If he do not his duty, or if he
abuse his power, may God forgive him!

Before closing this letter, I shall quote for you
a sentence or two from another keen observer of
the world, Father Kenyon. "In general," he says,
"I regard the whole question as one whose impor-
tance is much exaggerated by fancy—perchance
by fanaticism. We are all slaves, in a thousand
senses of the word: slaves to time, to place, to
circumstance; to the habits of our great grand-
fathers on either side, and to the whims of our
material ancestors